

AMERICAN

ALPHABET

PAPER

FOR THE

USE OF

THE

TEACHER

AND

PUPIL

OF

THE

SCHOOL

ROOM

AND

HOME

OF

THE

CHILD

*Some ADDITION to a former PAPER,
Entituled, A Short Declaration of the Purpose
and Decree of the Everlasting Counsel of Gods
Heavenly Host, &c.*

O H thou Off-spring of God ! Who can set forth the glory of thy Conception, Birth, and Being, and the Womb that bears thee, and brings thee forth, and the Breast that gives thee suck, and those Paps from whence thy nourishment comes ? Thou noble Seed, and Plant, and Babe of everlasting bliss ; my soul delights in the glorious beaurie of thy exceeding comeliness, in every part of thy Body, which art joined to so glorious a Head, which gives thee thy Being in himself ; who is over all Principalities and Powers ; the Triumph over Death, Hell, and the Grave : sitting on the Throne of exceeding Dominion and Authority over all.

The almighty Power, which is the beginning of the Creation of God, is the first of thy Conception ; the Father of all Mercies, from the bosom of his eternal Love and Counsel, doth this Seed bring forth ; which is of perfect purity and cleanness, and uniteth not with any thing of that which defileth : For, that which defileth, riseth out of that part which standeth in the transgression, and in that Nature and Being, which is not of God, but of the Devil, the Father of lyes, and all false conceptions ; which stand in the time of the fall from God ; the seed of the Serpent, which was brought forth since the Creation, in the disobedience. But thou, noble Seed of the everlasting God, who wert before Creation was, or had a being in this Earth ; whose goings forth have been manifested in time, though thou hadst thy Being in God before all time ; who wert, and art the Fathers delight, because it was from his own loynes, and bosom of his eternal Love.

Quest. How doth God manifest this noble Seed in Man?

Ans. God who is Light, doth shine forth by his Son, who is the Light of himself, in the hearts & consciences of men, which are in darkness, and covered with the shadow of death; which death came upon all men, for the disobedience sake; & the Light is manifested, to shew unto men, that they are so in death and darkness, and separated from God, who is Light; that they lie under his wrath, and are in anguish, wo, and misery, without any hope of recovery, as from themselves, or any power under Heaven. And therefore this Light is God's Witness, set in Man, to reprove, judge, and condemn, smite, and check that which disobeys and sins against it; and brings the sorrow and anguish upon the sinner, as a reward for his iniquity.

And herein is the free Love of God manifested unto the world, that he hath sent his only begotten Son into the world; who is the Light of the world, that whosoever believeth in him, who is Light in them, should not perish, nor abide in darkness, but shall have the Light of Life.

Therefore the way to know this noble Seed, and how God doth manifest it in man, is to know, and believe in the Light, that shines in the dark hearts of the sons of men; and as thou comest to hearken to its reproof, and believe in that which shews thee the secrets of thy deceitful heart: It will manifest its self in its power, to discover unto thee, that thou art not ruled by it, but by the power of the Devil, and the lustful deceits of thy own corrupt heart, while thou standest in the unbelief and disobedience to the Light; and by the power of the Light of the Son of God, thou wilt see and be sensible of the strength & power of sin and corruption; and as the Light doth arise in thee, thou believing of it, wilt see unbelief, and sin to be exceeding sinful, and sin appearing in its nature and kind. And this is the first operation of the Light, after the mind is turned to it, and convinced by it, to let thee see thy state and condition; that thou art without God and Christ in the world; which nothing can discover but the Light, nor make thee sensible of, but the power of the same; which is the measure of this noble Seed, which God hath sown: And Light is sown to the Righteous, and this will bring thee, thou following it, (which convinceth of sin and unrighteousness)

ousness) to receive and love the Light; and so in his Light to see Light, and to bring all thy deeds to the Light, and to hate thy evil deeds, and to love the Light that doth make them manifest; and so thy heart being made manifest unto thee, and thy sins set as in order before thee, and the Light rising up in thee in its power, judgement, and condemnation, then thou wilt come to abhor thy self for all thy abominations; and this will make thee cry out, *What shall I do, to be saved?* And to say, *O miserable man that I am! who shall deliver me from this body of sin and death?* And there will be a hope begotten in thee, to make thee, in thyself, to wait to know the *Saviour and Redeemer, that comes out of Zion, and turns away ungodliness from Jacob.* And so thou waiting in the Light, which doth work such an effect as is before mentioned; then thou wilt feel striving in thee, *Jacob* and *Esau*, the elder and the younger; but the elder is to serve the younger: *Jacob* the pure plant, and Seed of the Promise, the everlasting Covenant of God, the Seed of the Woman, which is to break the Serpent's head. And the ruffe seed *Esau*, the seed of the Serpent, the seed of God's Curse; these will war one against another; but the seed of the Covenant, and of the Promise, is pure, clean, and just, single, and upright, and wars in righteousness; for it is of the righteous God, and therefore wars against the subtle seed of the Serpent; the cunning hunter, shifter, deceitful, unclean, profane, wild, airy, flashy, empty, and is void of the knowledge of God; which the pure noble Seed of the Woman, the seed of the Covenant of Life, cannot have unity with, nor own any of its wayes, or wild workings; but discovers him, in all his strong holds of sin and iniquity, which rebels against the righteous Law of God, who is the onely Lord and Law-giver; And that is the cause of the righteous war of the Lord God in man; to bring these strong holds of sin and iniquity under his righteous Seed; and that, that will not that he shall raige, must be slain before him, by his righteous sword with two edges. And blessed of the Lord God for ever, are all such that are entred into this war, and that stand faithful in this battle; warring with the armour of God; which are the several branches or weapons of the seed of Light and Life, which are mighty through God, to the casting down of strong holds, and bringeth

bringeth every thought into obedience to the Light; and this is through believing, which purifies the heart; and that is the Faith, which if it be but as a grain of mustard seed, victory over mountains of sin will be witnessed, and a hope will be begotten, and patience, and experience of the working of its power; and this will be as the Anchor of the soul, sure and stedfast, against all the storms and tempests, that may arise to drive the soul to shipwreck from its God, which is its only strength: and so the glory of the Seed of everlasting bliss comes to be known, to increase in its battels, and wars, against all the fruits of the evil and cursed seed of the Serpent; and Christ's Ensign comes to be lift up, and his Standard comes to be gathered unto, and his valiant displaying of his Banner is known with triumph, in the victory of so glorious a Captaine of Salvation, which saves and redeems out of that vile servitude, by which they were kept in by the Devils power, which carried them captive at his will, unto every sin and noysome lust. Oh therefore, all, come to the Light in each particular Conscience, which is the pure gift of God; that by it you may see and discern the enemy of God, and of your souls deliverance out of that captivity, by which he would still keep in bondage the soul, and the righteous Seed of the Lord God: but in the Light wait, and watch to see him in all his wiles and ways of working, to keep this Light in obscurity, and the vertue of it undet, that the glory of it might not be known. But, my dear friends, believing in the Light, and owning the sufficiency of it, Oh it will rise out of all obscurity, and it will shine, and discover all the darkness, and all the ways and works thereof; and it will arise in strength, and whet its glittering Sword of power, to cut down all that stands in the way of it; and he will be known to be as a fire, to burn up all those briars and thorns, chaffe and stubble; for the Light of Israel is as a fire, and his Holy One as a flame, to burn and consume all that stand in the way of it, and nothing is so strong for it; and though the sins and iniquities, be as pricking briars and thorns, as chaffe and stubble, and all gathered as thick combustible matter, to wound, prick, choke and smother, to darken, cloud, veil and cover this noble Seed and Off-spring of Light, by its own power it will arise out of it all, and make it all manifest to their utter

utter destruction, as there is a waiting in it; and so that appearance being felt and believed in, the further manifestation of it will arise; and so it will be known, not onely to discover the darkness and deeds thereof, and the opposition the Prince of darkness makes against the Light; but set up his judging and condemning power, and his full strength to cut off and destroy the Devil, and all that stands in the way of his setting up of his Kingdom of Righteousness, and Peace in the hearts of men: And therefore doth he appear to sit as a refiner of silver, and as with fullers sope, to purifie and cleanse the hearts and consciences of all those that believe in him, who is the Light of the world; which in the fallen state, and the unbelieving state, are defiled by sin and rebellion against the Lord; in which state all men are in, let their Profession be what it will, till they come to believe in the Light, the Seed of the everlasting Covenant, freely given unto man, for him to be guided by it alone: which whosoever comes to believe in, they receive the power and vertue of it, and so are acquainted with its operation, and the nobleness of its strength, life, dominion and authority; which gives victory over the power of darkness: but this glorious victory of the Lamb's power, who is the Covenant of Light, Truth, and Seed which serves the Lord, none can understand nor witness, while they stand in the disobedience to the Light, which shines in the darkness; which comprehends it not. Therefore, if men would understand the manifestation of this noble Seed, which is the glory of the whole Creation of God; for from that holy Womb where it rests, and from whence it came, was the pure Creation brought forth, which was before corruption was; and therefore all the whole Creation must be subject unto it, and its pure power, and must believe in the least appearance of it now, in its restoration of all things, as they were in the beginning. Therefore there is an absolute necessity of believing in the measure of Light, manifested from God in the heart and conscience: though they be dark and covered with the shadow of death, this Light doth shine upon them that sit in darkness, and in the shadow of death: And it is for this end, that they upon, and in whom it shines, may turn to the Light, that by it they may be turned from the darkness and death, and so might

might not abide in death and darkness, but might receive the light of Life, and so come to be acquainted with its power and verue; that in the Light and Life, they may walk, abide, and dwell; and so no more to be of the night of thick darkness, but of the pure sun-shine of the clear day; by which they come to be known to be the children of the day, redeemed by him who is Light; unto him *all power is given both in heaven and in earth*, to redeem from the dark state, which the whole world lie in; that do not, nor will not believe in the Light of Christ in their hearts, freely given from the Father of Lights, which is their condemnation, which in its day and time hath shined upon them; but they still rejecting of it, this Light comes to be put out, as to them, though never can be, as in it self, but it shines alwayes bright and clear; and to such in whom it is put out, it will be known, to be *a terrible thing, to fall into the hands of the living God*; who is *a consuming fire, and everlasting burnings*, to all that wilfully disobey, and reject the Light which shined in them; which is a manifestation of the glorious Gospel of the blessed God, whose sound is gone forth over all the earth, and his word unto the end of the world: And if this Gospel be hid, it is hid to them that are lost; and such are they that hate the Light, and will not believe in it: And the god of this world hath blinded the minds of them that reject and slight, so great Salvation, as this is which hath been so freely preached, and declared of, and witnessed unto; by many of the *dear Servants and Children of the living God*; in this our day and age in which we live. Oh that men therefore, before this day be past, would consider and return to the measure of Light in them, before it be put out, and believe in it; and then they shall know that it is not natural, but spiritual; and be a spiritual nature, property, and quality, and of the nature of God, who is Light; of which all that believe in it, are made partakers of his divine Nature: and it is able to teach them all things, that pertain to Life and godliness; and to reveal the great mystery of godliness, *God manifest in flesh*; and the glory of God in the face of Jesus Christ: And that is the first Principle of the Oracle of God, which leadeth unto repentance from dead works, to serve the living and true God, that made Heaven and Earth the Sea and all things therein: and so

come to know the Word by which all things were made by which we live, move, and have our being, even by him whom Light, which is the beginning of the Creation of God, both old and new. And so his power comes to be witnessed, and manifested over all, and his glory does arise over all the works of his hands; the noble and royal Seed, and off-spring of the infinite God, being witnessed to be raised up by his power, and that glorifies him from whence it comes; and so coming to know this mansure of Light, which is the free gift of God in man, and mankind of it, it will bring to wait in the silence, to know his voice, which calls to be good, calm, quiet and still: for it stills the raging waves of those tumultuous thoughts, and imaginations, and consultations of the carnal reasoning of that part which stands in the transgression, and would have assistance, so as to prevail over the shining of the wise chamber. Now the Light gives the knowledge of that part, and the ground from whence it springs, the nature of the corrupt use, and place which God never planted, and seed which he never sowed: but is of the Devil the cunning serpent, and this is needful for every one to know the nature of these two seeds, be you wise or foolish, or coming to the wisdom of this world, which multieth thoughts and thoughts; be you poor or rich, bond or free, male or female. Now the way to come to a perfect knowledge of the two Seeds, which are one contrary to the other, as Light is to darkness, and life to death, and good to evil, is that you know the signs and tokens which is as a witness and token to you, that he may be known, and you knowing of it, you will know it to be God's call and knock in man, that he may be heard, and his voice known, that so his counsel may be understood, and the operation of his hand may be felt, and his divine power received, so work according to which is contrary to him, and that wrought and established in them, which is of himself, that he may be known to dwell and abide, and walk in them by his Seed, that thereby they may do his will, and be subject to his power. That to his power they be manifested over him, for the reason why the Holy Word and counsel of the Lord are not known, is not the weakness of his divine power, witnessed in man, is because they make no use to him, and that which secretly knock and call at the door of their hearts;

but

but turn aside from it, though many times the weight may be so heavy upon them, that they know not how to bear it; and the reason of that is the loving of their evil deeds, and their hating and slighting of this Light which doth reprove them; and so, as much as in them lies, run away from that which would do them good, into the evil, as into jollity and some outward vain thing; or into the multitude of outward affaires of the world; that so by the reason of the noise of that, they may not hear the sound of that pure voice of the Lord God in the wilderness, that would make streight the way of the Lord; for his ransomed to pass thorrow, and to come out of Egypt's Land of darkness, to walk in the light of the living, on which their eternal welfare depends, both here, and for ever hereafter. And the rejecting, and not hearing of the knock, voice, and call of the Light of the Son of God, which stands at the door of their hearts, and knocks, that he might have entrance in, and be received by them into their hearts; I say, the rejecting of his knock, draws many in perdition, and is the cause why they wallow in their blood, even in their sin and iniquity, and become enemies to God, and his pure way in which all his dear servants walk in, which is the Light of the Lord God, and by it they know his knocks and calls, checks and reproofs, condemnation, salvation, and justification, unto life. O that men would hear, fear, dread and repent, and not slight so great salvation, &c. nor trample under foot the blood of the everlasting Covenant of Light and Life, nor count it as an empty thing; but that they would turn to the calls, and knocks of the Lord God; and that they would understand what he saith, *Behold, I stand at the door and knock*; and every one that hears, and obeys, and receives him in, he doth come and sup with them, and they come to be made partakers of his banquet, and of the wine and mills that he hath mingled, and prepared for them, in his own house, which house of God, none can know, nor the Law, nor Ordinances thereof, that knows not his voice, knock, and call; and that doth reject it, and will not obey it, when they come but in the least measure to know it, as some may know it by its often following of them, with plagues and judgments, for their disobedience; and to bring them into obedience to the measure of Light made manifest in their Consciences.

And

And therefore all that have desires in you, to know the Lord; and would walk in his pure way &c path, and would find the rest which God hath prepared for the wearied souls; and that would be delivered from your sins and lusts, which war against your souls; and from the Devils power, which is not only your enemy, but the enemy of God, and of your eternal peace; and everlasting happiness: And therefore I lay it upon all such, and desire that it may lye as a weight upon you always, and that you may bear it continually; to wait to know in the secrets of your hearts, the pure calls and knocks of the Lord there; and turn in your minds to it, to know what it speaks; and bear knowledge to such; it speaks judgement and condemnation to the sinner; and reproof, and alway calls to turn from sin, and from the vanities of the world; which lies in wickedness, and to turn to the Lord; that so from him they may find mercy, and plentiful redemption; and to feel after his Son, who is Life, and the quickening spirit; without which, no man can know redemption from sin, nor reconciliation with God, and so, not peace with him; Nor none can worship the Lord in truth, but as they witness a measure of the Resurrection of the Just; and the Just is not witnessed, but by that Power that kills the sin and slays the transgression; and then that is known, which pelleth shrowes the death and darknes, and overcomes him, which hath the power of death; (that is the Devil) which is the Life of Jesus Christ, the Son and Word of God; which Life of Jesus doth arise, in the destroying of the death, and overcoming of him who is the Power and King of death; then Life is known to rule in man; by the power of him that raised Jesus from the grave; and this quickens the mortal body; and then Life rules, and it treads down sin and Satan's power under the royal feet of his divine Power and Authority; who is God blessed forever: Oh therefore wait and watch, to know that which is the weight of God's Power; that it may arise over that which lies as a burthen upon the Just Principle of God, and that that may be removed, and that which is as a weight and burden of and from the Lord, that it may be known and believed in; and that he it that will take off the weight of sin that presseth down the souls: And so waiting in the watchfulness, sense of feeling will more and more be witnessed, and

& discerning to know the one from the other; by which discern-
 ing as it increaseth in you, you will come to know the movings
 of the pure power of God, and the weight of his Love & Com-
 mending that you may be obedient unto them, and in so doing,
 you may come to eat the good of the latter, and also you will
 come to know the working of the deceitful part, and the imagin-
 ary part, which is none of God, and it will work in a mystery. I
 buras thou feelest that which is pure in thee, thou wilt also feel
 a love raised up in thee to it, which riseth from its nature, and
 growth, when thou wilt watch into that which is pure, that it
 may stay thy mind, & when thou wilt know a good unto thy mind,
 which thou shalt know infallibly in thy self, and this is a stay to
 fix upon, which is sure, steadfast, certain, and infallibly true,
 which is the measure of the gift of God, the Light, Life, and Seed
 of his eternal Spirit of holiness. And this being chosen and
 witnessed in thee, then thou wilt know a duty certain, requiring
 place, to retire unto in times of need, and this in thee, and
 herein wilt thou know the Standard of the Lord set up in thy
 heart, and it is to be fled unto, when the enemy doth assault thee,
 and comes in like a flood upon thee, as a highway, to seek to
 drown thee, and to drive thee from this sure refuge. But this
 is the strong Tower, which is the Diamond of the Lord, standing
 unto, and this everlasting Rock being built upon, the gates of Hell
 and Death cannot prevail against it. And herein consists the glori-
 ous Renown, of the royal Seed and Offspring of God, to be wit-
 nessed, which gives and gets the victory over all sin, and brings
 in everlasting righteousness. And as all stand in the light, the
 righteous Power they will witness, and feel stirring in them,
 which will beget a true hungering after the everlasting righteou-
 ness of God, and that by it alone they may be covered, and so
 will wait and watch to have it more and more revealed in them,
 and so receive it into their hearts, and then nothing more
 desirable unto such, then to be covered with the same, and the
 power of it will so inflame your heart with love to it, because of
 the nature of it, which will burn up, not only your unrighteous-
 ness, but your righteousness also, and so you will come to be ha-
 quainted with that which abides for ever, and ever possess the
 Life of the Son of God, which will make free from the Law of

sin and death; and *therefore* *sin shall not have Dominion over them* which walk *not* after the flesh but *after the spirit*; no nor their righteousness they will not glory in at all; for now they are not under the Law, but under the free Grace of God; which believeth in the glorious Light of the glorious Gospel of the blessed God; and this comes to be multiplied in; and upon their hearts; and the manyfolds of it comes to be known, and read within; and herein they come to be established, and settled, and grounded, in the eternal Truth, as it is *Jesus*; though they may meet with many oppositions in the travel of its workings; for many and great will be the trials and temptations, in their passing forth of Egypt Land of darkness, and out of the shadow of death, woe, sorrow, and perplexity, before they come to the Land of Canaan, the Land of Rest, and Peace, and Quietness, and Assurance for ever; yet in all the trials and tribulations they meet with, in passing out of darkness, to walk in the Light, believing in it, and minding of it, the Power of the Lord God of Heaven and Earth, which is the Light, will be with them that receive the Light, the Witness of God placed in them, to be their Leader and Guide, by his Pillar of Fire by night, when it is dark upon them, to shew them the way that they should go; or by his Cloud by day, as it will seem a Cloud to them, but light to him who is Light to guide them; for they may go too fast, and be too hasty, therefore he will stop them, that they may be subject to him, both in their journeying and standing still; they that can receive it, let them, that know what I say, that so all may be acquainted with the motion of God in all particulars, that they may not only have the Light (which all have, though they be not guided by it) which is the true guide and way to God, and everlasting rest; but that they may know it assuredly, by the true and infallible testimony of it self in them, by the daily exercise of it; and so the strength they daily feel to be renewed upon them in their hearts; and so they will come to know the Life of it, to be an everlasting refuge to fly unto, in all times of need, trials, and temptations; and so they come to grow in the strength of the Almighty God, who hath begun them by his Word and Power, and begun a good work in them by his Light, which hath turned them from the darkness, they believing in it, by which he will perfect it unto the end, and

and will carry it on to his glory for ever; and then they shall know evidently that he hath wrought a change in them, and hath made and is making their hearts pliable to his holy will and pleasure, and hath performed and is performing his free promise in them, in making them to be willing in this the day of his power, manifest in them in the beauty of holiness; and so holiness becomes a delight unto them; as formerly they took delight and pleasure in sin and iniquity, they now abhor it, and as they took pleasure in unrighteousness, now they delight to do righteously, and love God's own righteousness; and to walk humbly with the God of their salvation; and so they wait upon him, to feel his pure power to break their hearts, and melt them in his presence, that they may always witness soft hearts, tender, broken and contrite; and so they feel his Love, which is their Life, shed abroad in their hearts; and this, they minding of it, will keep them always in a suitable frame, to do and suffer the will of God, and to stand and abide in his counsel: And who ever thou art that art come so far, let thy tryals be what they will, and though they may come thick upon thee, as a dark cloud, and as a mighty Storm and Tempest, and as an overflowing Sea and Flood, thou feeling thy mind retired in the innocent state, inward, to feel the Power that opens thy heart, and thou feeling the springs of Life stirring in thee, and bubbling forth into every part, with its refreshing vertue of the noble and righteous Seed of eternal Life, to rise up in thee; therein is thy refuge, and stay, and safe harbor, and then thou art safe, as in the Arms of God; and this is the Law which the Isles are to wait for, and the Arm on which they are to trust; and that is his eternal and everlasting Power, to be renewed upon them day by day, and his Love and Life raised in them; and this preserves above and a top of the storms and tempests, and the thick cloud will scatter; and the clearness of the Son of Righteousness doth arise above all obscurity in them, to the great and exceeding refreshing and comfort of their hearts, with the Lamb's Power, which gives the victory, and the dominion over all the many tribulations; and so they come to be acquainted with that in which their preservation stands, which is the refuge of all the faithful servants of the living God, which are acquainted with his exceeding strength

to stand by them in all times of heed, yea in sharp temptations, and sore trials, and many tribulations, that doth and will assault them, both within and without, on the right hand and on the left. He that can understand may read this *as word to the wise is sufficient*. But it is, that their Faith, Hope, and Patience may be tried, and that they may grow in the Experience. For, *Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed*, in the Day of the Lord, which they wait and hope for; which will bring them forth as gold; and that they may have knowledge of the same, not onely to have that which stands by them in a time of need; which all men have less or more, though they know it not, but them that stand fast in the time of trial, to have the certain knowledge by the experiment of the workings of his divine power, that their Faith and Hope may stand in God, and not in the best of the sons of men: And therefore it must be tried by the contrary opposition, yea and by something like it self; and the Almighty *Jehovah* knows his own work, which he hath wrought in every part thereof, from the beginning of it, and how he doth and will carry it on; but this Stone is a tried stone, sure and precious, therefore he will have every one that are built thereupon, come to the knowledge of it in themselves, that so they may stand in the strength of it, in the measure received from God, that they may stand faithful, not onely to have Faith, but to have the knowledge of it by the tryal of it; that they may know the increase of it, and to be full of Faith and of the knowledge of his pure Spirit, that so they may walk in the Spirit; and then, there will not be a fulfilling the lusts of the flesh; but a mortifying the deeds of the flesh, by the Spirit; and so the Spirit of God is the leader; And as many as are led by the Spirit of God, they are the Sons of God: And if Sons, then Heirs; and Joint-Heirs with Christ, the everlasting Seed, and Covenant of God, in, and with man.

And so they know their Heir-ship, by the Spirit of the Son in them, by which they call God Father; and so they come daily to receive the Gift of the Father, which is Eternal Life, manifested in the Son Christ in them, which is the Hope of Glory.

And

And hereby they come to the knowledge of the Lamb's Power, and Seed of God's anointed; the blessed Rose and Offspring of David, the bright and morning Star, the Glory of the Saints, and faithful Children of the Most High God of Heaven and Earth; which is the Power that every Angel must bow unto, and every tongue confess, to the glory of God the Father of all mercies, who from the bosom of his own Love hath manifested this so great kindness, and his wonderful power, which doth transfere from the Kingdom of Satan, into the Kingdom of his dear Son, the Light of the world; and Seed of the everlasting Covenant of Life; In him are all the Promises, Yea, and a more abundant and exceeding reward.

[illegible]

He that will understand what's before mentioned, must read *wisely*, with the Light in the Conscience which will give the knowledge of it; for from the experience of the working of the Light, Life and Power of God, are these few lines given forth; not to satisfy the comprehending part of that, which may for a time be satisfied with the truth of words, but there is that which cannot be satisfied with the cleared demonstration of the purest words, that may be uttered forth by the mouths of the best of the loss of men; which are at

tered forth for this end, to direct the mind, where, and upon what to wait, and to stir up that which is pure in man, that he may come to be satisfied with the Life it self, which the Word soundeth forth from the Life and from the living Power: so that, that which hath been dead, may live by it again: The Soul which is immortal, no mortal thing can satisfie, but the immortal Word and living Power of God, that alone can satisfie the hungry soul, which is satisfied with the Righteousness of God, and with nothing else: and to that alone I desire to be known, and that will reade me in the heart, where the Light doth operate and bring into obedience to the same: for which end is this, and all that comes from the same Spirit in the several demonstrations and manifestations of it unto the sons of men, to bring all into the Light, and to obey it, that in the life and power thereof they may live, to the praise and glory of his Grace, that Life may be magnified over all: and so to have my end.

in subtilty, to betray the innocent being, which God had made; he being ignorant of that foundation which lay in the very secrets of God's heart; and which he had prepared in his own secret counsel, for man's restauration back again into a more sure standing, than upon any righteousness of man's own; and that man might be built upon the foundation that standeth sure, and that upon it might stand firm; never to be removed from it by all the subtilty and sleights of the enemy, nor by none of all the storms; and tempest, and violent floods, and waves of foming Seas that he may raise, and may be very ready to go over the Souls: But the Decree being set, *Hither must thou go, and no further: here must thy proud waves be stayed:* And therefore now being come to that, which was hid in God before the world was; the great mystery of God revealed in us, which is Christ, the great power of God, in whom we were chosen before the foundation of the world was laid, and we are come to that which shall abide for ever; when all things are dissolved, which have done their work, that was to last the time appointed. And when all those Spirits that would draw & rend from this sure foundation, Christ, the light & everlasting cock, those Spirits shall weary themselves for very vanity; and shall eat the fruit of their own wayes, which will be indignation and wrath; and shall be serapated from the presence of the God of our Life, and we in him shall have the victory in the Lamb's power, and authority over all the subtil temptations of the wicked ones; and we shall be in the habitation of Peace and Rest, above all the habitations of Cruelty, and over all wicked workings of gulfed Meins, in the Dominion that our Captain hath purchased for us, which is according to the will of his Father;

which gave him a ransom for many; that our Assurance may stand, as it doth upon a more sure Foundation, and better Promises, than that of the Law of Works; that so we might not be shaken, nor moved in our minds, nor hearts, by any flights of the Devil, nor Men, which lye in wait to deceive; They being ignorant of God's righteousness, and of his great love towards us that believe, and hope in his mercy for ever. And in that love, life, and power of his everlasting righteousness, we can see through all the thick darkness of this world; and over all the confused commotions, and firs of the many Waters, which are *People, Nations, and Languages of Babylon, the Mystery of Iniquity*. And that which doth see through all these, is the immortal Seed, the power of the infinite God, the Light and Spirit of Truth, which gives the victory over them all: Therefore know it more and more, that so in it you may stand, and be bold, and valiant, you spiritual Warriors of, and in the Lamb's power; and that meddle not with the lower powers of the darkness of this world, which lie in wickedness, and so act with carnal weapons, the will of the Devil, which acts in wicked men, their wicked ends to accomplish; in which stands their strength and outward force, of the weapons of war which are carnal; but our weapons are spiritual and not carnal, which do overcome the strongest force of all outward strength of Men and Devils. For they war with the arm of flesh, against Christ the great power of God: we standing fast in the Truth, shall see the Spirit of the Lord will blast them all, with his Spirit of patience and long-suffering; which is the Lamb's power, which gives the Faith and Victory over all, through the operation of Christ, which is, as I said, the great power, wisdom

dom and righteousness of God the Father of all things
who is ordained a Light and a Lamp for ever to lighten the
Israel of God into that state where there will be no need
of the Sun nor Moon for the Lord God and the Lamb
will be their Light for ever and evermore, Amen.

1. **H**E that is the Life and Love doth stand,
Shall surely know Christ's just commands;
And movings of his divine power,
Guiding his actions every hour.

2. That Rule alone doth guide aright,
And shew the darkness from the light;
It lights him the assured way
That leads him to the perfect day.

3. To know the Sun that shines so bright and clear,
And makes all misty fogs and shadows disappear;
That Light and Life be known, the Standard of the Lord,
Which doth to all his own comfort and strength afford.

4. This is the hand that leads to the most heav'nly rest,
By which alone all that are led, for ever sure are blest.
The Light which is the Love, that from the Life doth spring,
Shews us the lovely virtue and fruit of ev'ry thing;
That eye which only can discern and clearly see,
The God and Guide of man to all eternity.

5. Which Life & Love so freely doth from him for ever flow,
His Wisdom and his Righteousness be unto men doth show

In whom we have obtained
This great mercy, that we should be
And from his love we have received
And from his love we have received

6. The Son of everlasting bliss,

In whom perpetual rest there is,

Through th' everlasting Covenant,

Made good to all the penitents

7. Who forsake sin, which God desires, with aid

And periods all their miseries, by grace

Is Christ the Light, by whom we gain

Redemption from eternal pain

And from the power of sin, that we may be
And from the power of sin, that we may be
And from the power of sin, that we may be
And from the power of sin, that we may be

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